

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## A Letter to An Anglo-Catholic

Last year while the editor was in Japan, there came a letter from the wife of a minister who calls herself an "Anglo-Catholic," by which she means, we suppose, that she is an Anglican, or High-Church Episcopalian. She takes very much the Catholic position.

### She Thinks "Protestants Do Not Take the Bible Seriously on Sacraments"

She said: "I enjoy your newspaper very much. Our friend, —, began a subscription for us while my husband was a student at General Theological Seminary in New York. I appreciate—and so does he—your stand against the insidious modernism pervading most of the more 'influential' churches."

"However, as an Anglo-Catholic I strongly feel that you Protestants do not take the Bible seriously on the Sacraments. Now this is understandable in a modernist, for he does not believe in the Bible anyway. Don't you believe that passages obviously meant allegorically should be taken allegorically, and that passages obviously meant literally should be taken literally? If you attempt to twist the sense to fit your own prejudices, you are no better than the modernists."

"Here are some of the passages which compelled me to embrace Anglo-Catholicism, to my everlasting joy and gratitude to God:

"1. 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.'—St. John 3:5.

"2. 'This is my body which is given for you.'—St. Luke 22:19.

"3. 'I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.'—St. John 6:51. Is this saying true or false?

"4. 'Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.'—I Corinthians 11:27-29.

"There are other passages, such as St. John 20:22, 23, which to my mind support a Catholic view of the Sacraments. But these would require further discussion so I am omitting them.

"Now, then, I ask you: Do you take our Lord and His apostles seriously or not?"

### The Editor Answers:

Dear Mrs. E-----:

I am grateful for your letter. What a fine thing it is when people who love the Lord Jesus can open their hearts to others who love the same dear Saviour and try to please Him! So I welcome your questions, and will try to answer them in Christian love.

I do believe "that passages obviously meant allegorically should be taken allegorically, and that passages obviously meant literally should be taken literally," as you say. And I believe that one ought not to "attempt to twist the sense to fit your own prejudices. . ." just as you say. So I will take up one by one the Scriptures you mentioned and show you that I believe them to be the very Word

of God, that I revere them and try to follow them, though I do not, perhaps, understand them to mean what you think they mean. And I am grateful that you have taken the time to think about the matter and write me.

### But John 3:5 Does Not Mean Baptismal Regeneration

1. St. John 3:5 says, "... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now the way to understand this Scripture is to listen to the Lord Jesus Himself explain it in the same chapter. And that He does in verses 14 to 16. There the Lord Jesus said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Suppose you had read that for the first time, wouldn't you think it was wonderful? I read it through, and he said: "Do you believe it?"

I said, "Yes."

"Do you accept it?"

I said, "Yes."

"Well, are you a Christian?"

"Mr. Moody, I sometimes think I am, and sometimes I am afraid I am not."

He very kindly said, "Read it again."

So I read it again. "Verily, ver-

(Continued on page 8)



By Charles Haddon Spurgeon

That word *home* always sounds like poetry to me. It rings like a peal of bells at a wedding, only more soft and sweet, and it chimes deeper into the ears of my heart. It does not matter whether it means thatched cottage or manor house, home is home, be it ever so homely, and there's no place on earth like it. Green grow the honeysuckles on the roof for ever, and let the moss flourish on the thatch. Sweetly the sparrows chirrup and the swallows twitter around the chosen spot which is my joy and rest. Every bird loves its own nest; the owl thinks the old ruins the fairest spot under the moon, and the fox is of opinion that his hole in the hill is remarkably cozy.

When my master's nag knows that his head is towards home he wants no whip, but thinks it best to put on all steam; and I am always of the same mind, for the way home, to me, is the best bit of road in the country. I like to

see the smoke out of my own chimney better than the fire on another man's hearth; there's something so beautiful in the way it curls up among the trees. Cold potatoes on my own table taste better than roast meat at my neighbor's, and the honeysuckle at my own door is the sweetest I ever smell. When you are out, friends do their best, but still it is not home. "Make yourself at home," they say, because everybody knows that to feel at home is to feel at ease;

"East and west  
Home is best."

### It Is Better When It Is in Our Home

Why, at home you are at home, and what more do you want? Nobody grudges you, whatever your appetite may be; and you don't get put into a damp bed. Safe in

(Continued on page 5)

### A Verse That Brought Peace

By J. Wilbur Chapman

I will tell you how to be saved and how you may know you are a Christian. I was studying for the ministry, and I heard that D. L. Moody was to preach in Chicago. I went down to hear him. Finally I got into his after-meeting, and I shall never forget the thrill that went through me when he came and sat down beside me as an inquirer. He asked me if I was a Christian. I said, "Mr. Moody, I am not sure whether I am a Christian or not."

He asked me some questions, as to whether I was a church member, and I said I was, but was not always sure whether I was a Christian or not. He very kindly took his Bible and opened it at the fifth chapter of John, and the twenty-fourth verse, which reads as follows: "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation, but is passed from death unto life."

Suppose you had read that for the first time, wouldn't you think it was wonderful? I read it through, and he said: "Do you believe it?"

I said, "Yes."

"Do you accept it?"

I said, "Yes."

"Well, are you a Christian?"

"Mr. Moody, I sometimes think I am, and sometimes I am afraid I am not."

He very kindly said, "Read it again."

So I read it again. "Verily, ver-



Long Pastor of Moody Memorial Church, Chicago, Illinois

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

Why do so many people think this is the greatest text in the Bible? There are other wonderful texts that dwell on the love of God, that show how men are delivered from judgment, that tell us how we may obtain everlasting life, but no other one verse, as far as I can see, gives us all these precious truths so clearly and so distinctly. So true is this that when the Gospel is carried into heathen lands, and missionaries want to give a synopsis of the Gospel to a pagan people, all they find it necessary to do, if they are going to a people that have a written language, is to translate and print this verse, and it tells out the story that they are so anxious for the people to hear. If they do not have a written language, invariably one of the first Scriptures that they are taught to memorize is John 3:16.

I have a slip of paper sent to me by my friend, Allan Cameron of China. In those odd characters this same message is written, and that message put into the hands of the Chinese has often been used to lead a soul to Christ. Not immediately, of course, for he does not understand it all at once, but it has led him to ask upon what authority is this statement based, and so eventually he is led to the Lord Jesus Christ.

### Many Truths in One Verse

How many truths are wrapped up in that one verse! In the first place, there is the *personality of God*—"God so loved." A God who can love is a person. We had a woman in the United States who invented a religion a few years ago, and she said it was all love, and yet she said that God is impersonal. But that is not possible. Just imagine falling in love with a cloud, or thinking that a cloud is loving you! It is something utterly impossible; you cannot do it. Behind love there must be a person with a warm, loving heart. "God so loved."

This Chinese translation which my friend Cameron sent me, says, "God so passionately loved the world, that he gave." It was a divine passion, a heart in Heaven throbbing in loving sympathy with men in all their trials and difficulties here on earth. What a wonderful revelation that is, and it is all wrapped up in this one verse.

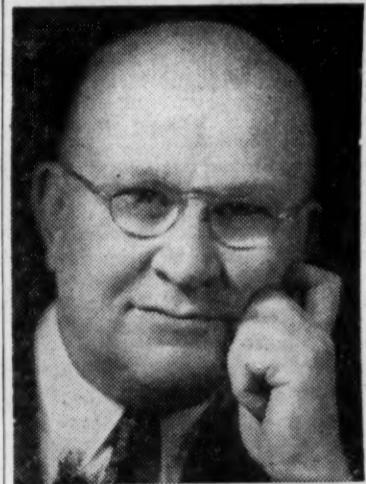
Then there is the truth of the *divine Fatherhood*. This God so loved men "that he gave his only begotten Son." There cannot be a son without a father. If God gave His Son, God Himself is a Father, and that is a revelation the pagan world never dreamed of.

Then again, there is the *lost condition of mankind*. God gave His well beloved Son, "that whosoever believeth in him should not perish, but have everlasting life." An unsaved man is in grave

danger. You, dear unsaved one, are in grave danger of being so utterly lost that you may be banished from the presence of this God of love forever, and yet He it is who has provided a means whereby His banished ones may return to Him. God gave Him up to a sacrificial death on Calvary's cross for all men, "that whosoever believeth in him should not perish, but have everlasting life."

The *universality* of the offer of mercy is also here. It is a "whosoever" message, and what does "whosoever" mean? A gentleman came one time to my former home city and took an entire week for

(Continued on page 5)



Dr. H. A. Ironside

### That Fixed Him!

From Waco, Texas, a beloved brother writes:

"Dear Brother Rice,

"I am happy to report that after reading your little booklet entitled *Tobacco* and with God's help also, my wife and I have been able to conquer the cigarette habit. Certainly you have done our family a great favor and we would like for you to know that we appreciate it more than words can tell.

"We had both quit several times before but each time the old Devil seemed to come out on top. I had never thought of smoking as being a sin for as many reasons as you mention in the booklet. I knew I was going to quit as soon as I read the first line which says, 'Would Jesus use it?'

"I am going to pass the booklet on to someone else. It is my humble prayer that God will use it to convict someone else that *smoking is a sin . . .*

"Thousands of Christians have been led to quit the use of tobacco through this 15c booklet. We suggest you send 15c plus a stamp for a copy, or get a good many copies to spread among your friends.

# JUNGLE DOCTOR Attacks Witchcraft

Third series of true missionary stories by Dr. Paul White, Medical Missionary in Tanganyika, East Africa, for the Australia Church Missionary Society

## CHAPTER XII Visitors' Day

"Oh, Sech, for pity's sake, give me another bag of swabs."

The old African nurse smiled widely. She couldn't understand anything but the word "swabs," which she handed over briskly.

I felt too tired to use any other language but English. I bathed the baby's eyes and put in drops. It was the fifth child that I had brought into the world since 10 p.m. I glanced up at the dilapidated alarm clock. It was now 1:20 a.m., and today was to be the first and most critical day of our Chiefs' show.

As the junior nurse undid my gown and mask, my mind ran over the complicated programme that we had planned for the day ahead of us—a programme which I hoped would catch the interest and gain the confidence of all the Chiefs within a radius of a hundred miles of our Hospital.

I walked home through the corn-fields, too busy with my thoughts to take more than passing notice of a couple of hyenas who seemed to be practising a duet item. I knelt beside my bed and asked God to make that day a red-letter day in the life of the people of this great Central African tribe.

Carefully I tucked in the mosquito net and shone my torch into the various corners of it in search of a lurking mosquito, which quite easily could carry malaria. I found one trying to flatten itself out of view. I noted with interest that its legs stuck out at the back. It was *anopheles*. This added to my enthusiasm when I viewed its squashed corpse on my hand.

I fell into a troubled sleep, in which newly-born babies seemed suddenly to sprout mosquitoes' wings and then seemed to turn into a group of disgruntled Chiefs. At dawn I felt far from rested. I yawned cavernously when my cook arrived with a letter. It was written in pencil on a triangular fragment of paper.

"It is brought by a small boy, Bwana," said the cook, "and I

believe it will be the forerunner of trouble."

"Then go and make me a cup of tea, Tim. A big, broad, deep cup of tea."

With difficulty I read the note:

DEAR BWANA,

"My small son fell down from a baobab tree when he was honey-hunting and has broken his leg bone. We are carrying him in."

I have found it far better to pray than to grouse, and so I asked my Heavenly Father that this interlude might be a positive help rather than an interruption in the vital programme that we had before us that day.

By 10 a.m. everything was running smoothly. The schoolgirls were already preparing for their play in the early afternoon. Timothy had two kerosene tins on the stove and a great bowl of sugar ready for the Chiefs' morning tea. He was baking scones, which, he said, would cheer their stomachs and calm their minds. Having had experience of Timothy's scones, I wondered!

And then I saw a Government car moving in second gear over the bumpy road that led to our medical outpost. Soon I was shaking hands with the Provincial Commissioner, an Englishman of great understanding of the Africans. His work in the betterment of conditions had been monumental.

I described in brief the programme, and mentioned that we were expecting an emergency operation in the middle of the day.

"Doctor," said he, "do that operation in front of all the Chiefs. Your demonstrations, your plays, will be far more effective if they see you actually on the job."

We moved across to a grass-roofed building with mud walls. The local Sub-Chief, dressed in a spotless, white night-shirt-like *kanzu*, introduced some of his colleagues who had arrived the

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## Behind the Scenes at the SWORD

By Viola Walden  
Secretary to the Editor

AUGUST 1, a price change will go in effect on the following titles:

Bible Facts About Heaven—from 50c to 60c; Bible Lessons on Revelation—from 35c to 50c; Ledges Examined by the Bible—from 50c to 60c; Second Coming of Christ in Daniel—from 35c to 50c; Speaking With Tongues—from 50c to 60c.

And remember, too, that during the month of August we will have our 11th annual sale on all Sword of the Lord books with a 20% discount from the new price on these titles and all other Sword books. Be sure to stock up for your Christmas giving when you can buy everything we print at a 20% discount. First announcement will be in July 26 Sword. Save that issue with its 4-page spread listing Sword books. It will also contain a convenient coupon for ordering.

Each month we regularly receive a copy of THE SWORD OF THE LORD in the Portuguese language. It is nicely done, thanks to the fine work by its editor, Rev. Manuel S. Matthews. The Portuguese edition was one year old in April; has nearly 3,000 paid subscribers. The editor wrote recently: "We received word the other day from a man who has been in prison nine years. He sent a nice letter with a statement of accepting the Lord as his Saviour after reading Dr. Rice's sermon, 'Now! Today!'

In March a Moslem wrote asking for a subscription to THE SWORD OF THE LORD. He had received a copy from a "Pinter Priest." In queer English he wrote a letter which reads in part: "I certainly am a Moslem who, feeling in the lost way, life in the darkness as a bewilder . . . After I read your advice in your weekly paper, I feel fairly helped and nearly saved from any young man's sin. I very want consolation . . . and I thought I exactly only can get it in your weekly paper." His name in P. Simandjuntak, in the air force at West Java, Indonesia.

A prisoner in the Missouri State Penitentiary wrote telling us of his definite decision to trust Christ after reading the salvation booklet, "What Must I Do to Be Saved?" He enclosed the decision form from page 23, then wrote:

Dear Brother Rice:

This is a letter just telling you I have taken Jesus to be my Saviour this Sunday.

(Continued on page 4)

## Book Reviews

### Unusual Sermon Outlines

The Religious Press of 2206 East Dupont Avenue, Belle, West Virginia, has released three new plastic-bound books, each containing fifty sermons or Bible-study outlines and each selling for \$1.00.

*Keys to Spiritual Success* by Dr. Lee Roberson. Fifty powerful, yet simple sermon outlines with Scripture references and illustrations provided. Careful study of these outlines will help you understand the greatness of Dr. Roberson's unusual ministry.

*Expository Outlines* by John D. Cameron. Fifty fresh and useful outlines for expository preaching on major Bible themes. Rev. Cameron is the successful pastor of the First Baptist Church of Northfork, West Virginia.

*Cameron's Bible Studies* by John D. Cameron. Here are fifty blessed and usable outlines for Bible teaching on important passages—twenty-five from the Gospels and twenty-five from thirteen other New Testament books. Delightful expositions!



By Evangelist John R. Rice

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

—Matt. 18:1-10

### Jesus Teaches a Lesson From a Little Child

Mark 9:33-37 and Luke 9:46-48 should be read in connection with this passage for additional light.

This occurred in Capernaum (Mark 9:33). The occasion of the question in verse 1 was that the disciples on the road had "disputed among themselves, who should be the greatest" (Mark 9:34). Jesus asked them what they had been discussing. They were ashamed. His probing finally brought out the question, "Who is the greatest in the kingdom of heaven?"

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Jesus asked them what they had been discussing. They were ashamed. His probing finally brought out the question, "Who is the greatest in the kingdom of heaven?"

Christians should be like little children in several respects. First, children are more innocent and guileless by nature than older people. The only way an elder person can become childlike in the true sense is to be converted; he must have a change of heart, that is, be born again. A newborn person is naturally childlike.

Second, Christian greatness depends upon humility (vs.4). Those who seek greatness do not find it.

"And whosoever of you will be the chiefest, shall be servant of all" (Mark 10:44; Matt. 20:27). "Whoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11; 18:14).

"For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:24).

"If any man desire to be first, the same shall be last of all, and servant of all"; so said the Saviour at the same time, as mentioned in Mark 9:35. A Christian should be partaker of the humility of Christ (Phil. 2:3-9).

With great patience Jesus taught His disciples this lesson of humility. Its importance cannot be overstated.

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## Dr. Bob Jones Says:

All of the ministerial students in Bob Jones University who plan to return to school the following year are enrolled in extension work during the summer. One requirement of the course is that each "preacher boy" must speak to at least one person a day about his soul and write a report of the case. I quote from a report received from one of these fine ministerial students:

"I was riding on the train in Ohio. I noticed an elderly couple sitting nearby. They smiled at me and seemed to be very pleasant people. Later I engaged them in conversation and found out that the woman was a Christian but the man was unsaved. It took only a few minutes to lead this gray-haired man, sixty-three years of age, to the Lord. I shall never forget the way the man's face lighted up after he accepted Christ. They were both happy and their faces were shining with joy as I last saw them at the train station in Cincinnati."

You friends who read these weekly releases have no conception of how many thousands of people are being led to the Lord Jesus Christ through students and

former students of Bob Jones University. We are sure that at least 300,000 people a year are being won to our Lord through Bob Jones University contacts. There is no blowing of trumpets and no crying from the rooftops, but it is a day-in and day-out witnessing job. Remember, Bob Jones University stands without apology for the old-time religion and the absolute authority of the Bible. We believe in evangelism, and we know that it can be carried on effectively without any compromise with modernism. We are not going to surrender. We are going to stay true. We want you friends to pray for us. We want you to invest some of the Lord's money in the work of Bob Jones University, and we want you to keep on helping us line up the right kind of students who can stand the test and who can be trained for real Christian leadership in this day of so much compromise. Please let us hear from you. Thank you and God bless you.

BOB JONES, FOUNDER  
BOB JONES UNIVERSITY  
GREENVILLE, S. C.

(Advertisement)

## The SWORD of the LORD

AMERICA'S OUTSTANDING REVIVAL WEEKLY

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# Meet Us at Lake Louise

By the Editor

The first big 1957 Sword conference at Lake Louise, Toccoa, Georgia, will be over before you read this article. But the second "get-together" for many states, of preachers and Christian workers for the Sword Conference on Revival and Soul Winning at Lake Louise, will be held from Wednesday, August 28 through Labor Day, Monday, September 2. There is still time to get ready for this great time of heart warming and spiritual revival in learning how to win souls, how to be filled with the Spirit, how to build a soul-winning church and Sunday School. Hundreds of people should make sure of a few days of spiritual vacation and inspiration and revitalizing during these six tremendous days.



Ellis R. Zehr

**Ellis R. Zehr**, pictured above, will be leading the singing at the Sword conference at Lake Louise, August 28 through September 2. His outstanding gospel solos have been enjoyed by thousands in this country and abroad, and the good music will be a highlight of the conference.

Speakers will include Dr. Bob Jones, Sr., founder of Bob Jones University, one of the most moving and spiritually sensible speakers in America. How he does deal powerfully with the human heart! The anointing of God is upon him to help Christians to be right, and to win souls.

Another speaker will be Dr. Lee Roberson, president of Tennessee Temple Schools in Chattanooga, Tennessee (Bible Institute, College and Theological Seminary), and pastor of the tremendous Highland Park Baptist Church with some 13,000 members. He baptizes over a thousand converts won under his ministry each year. There is an authority, directness, a simplicity, a spiritual earnestness, a Holy Spirit power on his ministry that has transformed multitudes. How he does help preachers, pastors, evangelists, missionaries! The work of his church is a marvel of the age with a Sunday School running up into

the thousands in attendance weekly, with some thirty chapels around the area, with a great summer children's camp program, with Bible school, college and seminary. You will want to hear Dr. Roberson.

Dr. Fred Jarvis, just arrived from Tokyo, Japan, has been such a blessing, has so stirred our hearts for soul winning, for sacrifice and missions, at the first Lake Louise Conference, now in progress when this is written, that we have invited him to return to challenge us again for three days, Aug. 28-30, in the second such conference. With many tears, with holy joy, this crowd gave nearly \$4,000 in cash and pledges for evangelism and soul winning work in Japan. He is apostolic in zeal, vision, sacrifice, soul winning.

Evangelist Walt Handford will be present, will speak and carry part of the burden of radio programs, prayer meetings and presiding. It will be, we trust, a time of "days of heaven upon the earth."

Rev. Harold B. Sightler, pastor of the large Tabernacle Baptist Church, Greenville, South Carolina, and chain radio broadcaster for years, will speak at a mass meeting Sunday afternoon at 3:00 P.M., September 1.

This unworthy editor will be speaking daily, God willing, on themes of soul winning, rededication, the power of the Holy Spirit, how to have revivals, how to win souls.

For the first conference, hotel rooms have been reserved weeks in advance. For the second conference, the rates will run from \$3.50 per day for dormitory bed and fine meals, up to \$5.50 per day for air-conditioned room with private bath, two in a room, and fine meals. We hope everyone who can will plan now to attend this great get-together of Christians to emphasize soul winning, how to get inspiration, to wait on God, to learn the Word of God as it applies to soul winning, to the power of God, to the defense of the faith, and to live a Christian life. We feel certain that people will attend from a dozen or score of states as they usually do. Write to Lake Louise Conference Grounds, Toccoa, Georgia. Send \$1 per person to reserve space. Say exactly when you will arrive and when you expect to leave. BETTER DO IT NOW!

What a vacation spot! This million-dollar Christian resort will make a most refreshing vacation spot for real Christians. The beautiful lake, with row boats, with separate beaches for swimming for men and women, with a fine speed boat, and water skis for those who like that sport. There are tennis courts and shuffleboard. Many fish in the lake. The pine trees and the hills are beautiful. The meals are sumptuous, the fellowship glorious! Make your plans now and come to Lake Louise August 28 through September 2 for the second 1957 Sword Conference on Revival and Soul Winning.

"There is a place where thou canst touch the eyes  
Of blinded men to instant, perfect sight;  
There is a place where thou canst say, 'Arise!'  
To dying captives, bound in chains of night;  
There is a place where thou canst reach the store  
Of hoarded gold and free it for the Lord;  
There is a place—upon some distant shore—  
Where thou canst send the worker or the Word.  
There is a place where Heaven's resistless power  
Responsive moves to thine insistent plea;  
There is a place—a silent, trusting hour—  
Where God Himself descends and fights for thee.  
Where is that blessed place—dost thou ask 'Where?'  
O soul, it is the secret place of prayer."

—Adelaide A. Pollard.

## GRACE NOTES

By Grace Rice MacMullen

### For Those Who Sing

By Lee Avery

Sometimes I envy you, when lovely songs Are aching to be sung, and in my heart A music with its many voices throngs, Yet, inarticulate, I stand apart. To lift the voice as sure as any bird Of clear perfection in each thrilling note, This must be joy! To bring each shining word To living beauty, capture the remote And subtle fire that only singers know! How may I praise this sweet ability, Save in my little rhymes that try to show I recognize what such a gift can be? Yet God has given me this blessed thing— To know, at least, the art of listening!

Last month I promised to give you John Wesley's directions for congregational singing. He wrote the list in 1761, and I think you will enjoy it and find it still timely.

### John Wesley on "Singing"

*Sing all.* See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing.

*Sing lustily,* and with a good courage. Beware of singing as if you are half-dead or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of it being heard, than when you sang the songs of Satan.

*Sing modestly.* Do not bawl, so as to be heard above or distinct from the rest of the congregation—that you may not destroy the harmony—but strive to unite your voices together so as to make one clear melodious sound.

*Sing in time.* Whatever time is due, be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing too slowly. This drawing way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes as quick as we did at first.

*Above all, sing spiritually.* Have an eye to God in every word you sing. Aim at pleasing Him more than yourself or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve of here, and reward you when He cometh in the clouds of heaven.

### Use That Chorus!

A few months ago we gave you, in this column, the words and music for a new chorus by Dr. John R. Rice, "Open Your Heart's Door to Jesus." I hope many of you have tried it and are using it. If not, I hope you will look up the paper and start using that chorus, for it has been effective in many places. It has a lovely melody and I think folks at your church will enjoy singing it.

I was thrilled to receive a note from a friend in New Jersey, who writes:

"Thank you for sending me the songs and choruses at my request."

"Usually when our group goes to hold the service at McAnley Mission we rejoice if one comes forward."

"Last Thursday night was warm and it was only half full of men. I played your father's song on my accordion, 'Open Your Heart's Door to Jesus,' and sang it twice. The Lord was with us and two came forward to accept Christ and one came to get right with the Lord, making three. I thought you'd like to know."

"Yours in Jesus,"  
(Signed) Mrs. M. L.

Isn't that a good word? It always thrills me to see how the Lord can use a song or chorus.

(Continued on page 6)

# OLD SCARECROW AND THE COWS

## CALF-A-TERIA NEWS



### Cows of Distinction Choose Old Scarecrow

By Robert W. Moon  
in Tem-Press

Just suppose there were one hundred fifty million cows in America. Let's suppose there is an industry doing a great business selling a certain kind of hay. This hay, called Old Scarecrow, while made entirely from locoweed, is alluringly described as a blend of old straw aged in the cornfield. As a result, cows by the millions turn from their sober diet of alfalfa and begin chewing Old Scarecrow.

Now let's suppose that this stuff makes the cows do silly things such as running into barbed wire fences, jumping off bridges or running into automobiles—so much so that five hundred thousand are killed or injured every year. Suppose milk production is cut down because the users of Old Scarecrow lose fifty million "cow-days" a year.

Suppose the life expectancy of the cows who chew it regularly is reduced by an average of 12%. Suppose that it makes four million cows so sick that much of the time they are useless and suppose that for every one that is cured, the industry makes ten more Old Scarecrow addicts.

Suppose that caring for the victims of Old Scarecrow requires 80% of the farmer's time.

And now, just suppose that in spite of all this, the merchants of this fatal fodder are allowed to advertise the stuff in every pasture, so that on almost every fence there appear large pictures of contented "Cows of Distinction" munching away on Old Scarecrow. And suppose that the manufacturers of Old Scarecrow are making a tremendous profit out of all this trouble and tragedy they cause the farmer.

How would you expect the farmers to take all of this? Would you expect them to take it sitting down? Or would you expect them to stand up and say to the producers of Old Scarecrow, "That ain't hay," and then put forth an effort to protect their cows by banning the advertising and promotion of Old Scarecrow from the range?

And now just suppose that you cared as much about your children and your fellowmen as you would expect the farmer to care about his cows! What do you suppose you would do about drinking?



By Evangelist Bill Rice

Bill Rice Ranch  
Murfreesboro, Tennessee

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(Continued on page 5)

## "Praying Through" or Trusting Christ?

Faith Mission in Winston-Salem, North Carolina, sends a monthly offering to help in the work of THE SWORD OF THE LORD. Along with a fine offering came the following good letter from Mrs. Cleo Barbry:

"Dear Dr. Rice and The Sword of the Lord:

"I thought I would write you a few lines this month and send the offering from Faith Mission. I do thank the dear Lord that we can have a small part in your great work. I send it with a prayer that precious souls can hear the good news about Jesus.

"Dr. Rice, I thank the Lord for you and for what you have meant to our home. Your books and THE SWORD OF THE LORD have been such a great help to my husband (Evangelist Bill Barbry). They have helped me, too, in knowing how to be a good wife and mother. The little tract, 'What Must I Do to Be Saved?' is a precious little book.

"Dr. Rice, we were invited to a prayer meeting in a home one time, and we went. The speaker talked about being born again, and when he gave the invitation, a dear girl and her husband went forward to be saved. This man told her to pray through, pray through, I was in another room, and I felt awful. My heart went out for her and I felt rather sick

inside. When I got to her, I invited her to come out to the little Faith Mission. Well, on the next Sunday they were there. They come regularly now. She told me that somebody gave her a tract, 'What Must I Do to Be Saved?' and she read it and got down on her knees and trusted Christ as her Saviour. I thank the dear Lord for the little tract. It has the plainest plan of salvation I have ever read. The Lord bless you, Dr. Rice, and we shall continue to pray for you.

"In Christian love,"

(Signed) Mrs. Cleo Barbry

Have you tried using this booklet, "What Must I Do to Be Saved?" to win souls? God is using it around the world in some twenty-two languages. Why not order one hundred copies (\$2 per hundred) and prayerfully give them out to young Christians, to those who want to learn how to win a soul to Christ, and to lost people? Address your letter to Sword of the Lord Publishers, Wheaton, Illinois.

## Behind the Scenes at the Sword

(Continued from page 2)

April 28, I lived in sin all my life but now I know my Saviour Jesus Christ. I got down on my knees this morning. I asked Jesus to forgive me. I feel deep down in my heart Jesus saved me from sin because I feel like a new man after I asked Him to forgive me. My dad is a preacher. He told me time after time, "Son, ask God to forgive you of your sin." I said, "Dad I ain't ready yet." But today as I am writing you I have found my Saviour Jesus Christ....

(Signed) C—S

She couldn't do without THE SWORD! A Mrs. Cook from Pennsylvania decided some time ago she would hunt around to see what other Christian papers she liked since she couldn't afford too many. Now she sends \$2.50 with this explanation: "Well, I've come back to subscribe again, for I find I am real homesick for the little paper with the editor and family and staff who all love their Lord so devotedly." Welcome back, Mrs. Cook!

Mr. A—— W—— stopping at the Morris Hotel at Indianapolis, Indiana, got a copy of Dr. Rice's salvation booklet, read it, made his decision, then wrote:

Dear Brother Rice:

In the past month I have been attending church services. I have always believed in a higher power, but never did I before

accept Jesus Christ as my personal Saviour. I just finished reading the little book entitled, "WHAT MUST I DO TO BE SAVED?" After a few moments of meditation I gladly confessed Him as my Saviour. So may I ask that you will remember me and pray for me so that I will not ever again be a lost sinner. I am sincere and will try to do whatever God the Father wants me to. Thank you.

Dr. Rice's fifth daughter marries Mr. Bill Rice! Confusing, isn't it, with two Bill Rices in the family! Joanna and Bill were united in marriage June 21 at Calvary Baptist Church, Wheaton. Sword of the Lord editor, and father of the bride, gave her away, and then performed the ceremony, assisted by Joanna's brother-in-law, Rev. Walt Handford. The church was packed. Four of the Rice sisters were bridesmaids, and the fifth, Joy, was Maid of Honor. It was a beautiful ceremony, the church was filled. Some two hundred attended the reception afterwards out for cremation.

How can supposedly Christian men fall for such bunk? Yet I did, and I was superintendent of a Sunday School.

I didn't feel that it was unchristian to vow that I would leave my brother mason's women alone—if I knew him to be a mason. It didn't occur to me that, by implication, my field was still a wide one—Odd Fellows, Kiwanis, Methodists. Nor did it seem unchristian to say that I would warn my brother of any impending danger—like getting his money out of a bank or stock company so the brunt of the loss would fall on people likely much less able to bear it.

Nor did I shrink from taking an oath that I would risk my life to save his—from some neighbor's wrath, could be—who was fighting to protect his home from rapine. Regardless of why, I must scurry to the rescue.

You may take the masonic degrees as far up as they go and as wide as they reach and the same unchristian, ungodly vows are made with the penalties for their violation growing more and more butcherous.

And church boards call in such men as this to lay cornerstones for Christian churches.

Masons like to conduct funerals and lay cornerstones. This is the only occasion for showing off. For the principles of masonry—whether lived up to or not—lean to the

We are grateful to the Lord for sending us several new efficient workers, who are fast learning the work. They are: Marvelene Sheets, Bob Jones University graduate; Bethany Taylor, who lacks a semester at Bob Jones University; Norman Tallman, a college graduate, with one year in seminary; Rev. Roger Martin, "Uncle Roger" to you puzzle workers, taking graduate work at Wheaton College; Mr. Walter Walker, graduate of Tennessee Temple Schools. Another talented man, Alvin Byers, from Bob Jones University will begin soon. Pray for us as we work for YOU—pray over your problems, fill your orders, enter your subscriptions, answer your questions, etc.

SWORD advertising banquets held in 7 cities in May and June. Twelve SWORD workers attended the final meeting in Chicago, June 25, of a series of seven dinner meetings held in 7 principal cities by the SWORD advertising department. Christian advertisers in Los Angeles, New York City, Philadelphia, Grand Rapids, Minneapolis, St. Louis, and Chicago were guests at these dinners. Miss Fairy Shppard, Mr. W. A. MacLeod and Evangelist Walt Handford were in charge of all meetings. A loveable little puppet named Sherlock was the main

## I Look Back on Masonry

By Frank W. Ball  
Box 247, Barboursville, West Virginia

I didn't join the masonic fraternity because I was influenced by friends or biased by mercenary motives. But I am one out of a hundred who didn't. I joined it as a hobby, a thing I could enjoy. How far off the beam can a man get?

And I didn't leave the lodge because of moral or religious scruples against its teachings or ritualism. I left because of a shameful swindle perpetrated by my lodge of my state against a few helpless old men and women. But that is another story.

However, by now I am thoroughly convinced of the premise set forth by Edward Ronayne and many other anti-masonic writers that among those who know anything at all about masonry, the masons themselves know the least.

I knew masons of many years' standing who couldn't give you the passwords, and they are all permanent. I had been a regular attendant and secretary of my lodge for four years before I had it brought to my attention that Christ was barred from masonry from the first degree through the entire thirty-two. The Bible and God had been so emphasized in my presence that I had overlooked the omission of Christ and His Spirit.

The bloody penalties for the violation of the obligations didn't cause me to shudder then as they do now. I was thoroughly convinced that no one would be so daring as to expose masonry. Therefore, the penalties would never have to be invoked. I have since learned that lodge secrets are a dime a dozen. No mason denies the authenticity of Morgan's *Exposure of Freemasonry*. I got it from the Johnson and Smith Novelty Company, Detroit 7, for 75¢. I find nothing in the Sermon on the Mount justifying tearing a man's tongue out by the roots, tearing his breast open, and taking his heart out, or taking his entrails out for cremation.

How can supposedly Christian men fall for such bunk? Yet I did, and I was superintendent of a Sunday School.

I didn't feel that it was unchristian to vow that I would leave my brother mason's women alone—if I knew him to be a mason. It didn't occur to me that, by implication, my field was still a wide one—Odd Fellows, Kiwanis, Methodists. Nor did it seem unchristian to say that I would warn my brother of any impending danger—like getting his money out of a bank or stock company so the brunt of the loss would fall on people likely much less able to bear it.

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You may take the masonic degrees as far up as they go and as wide as they reach and the same unchristian, ungodly vows are made with the penalties for their violation growing more and more butcherous.

And church boards call in such men as this to lay cornerstones for Christian churches.

Masons like to conduct funerals and lay cornerstones. This is the only occasion for showing off. For the principles of masonry—whether lived up to or not—lean to the

unobtrusive. Masons may not rightly influence other men to apply for membership. They may not argue in masonry's favor when the organization is being maligned. In other words, masonry must stand or fall on its record.

These are good principles, but not always lived up to. When masons endow hospitals and orphanages, they want it known. When they help a distressed, worthy brother, or his widow or children, they want it known. And when they have a convention, they always dress for the occasion. Few join the masonic fraternity who have not been influenced by a member. Fewer still join it for anything other than mercenary motives.

I learned all these things while I was a mason.

At funerals, I helped form arches under which people had to march who didn't believe in lodge funerals then any more than I do now. I stood at the graveside while the same eulogy was made and the same prayer prayed for the saint or the whoremonger. I pitched my sprig of evergreen into the grave signifying eternal life, knowing that the deceased brother was in Hell. I watched people who had no respect for man or God place the white leathern apron, emblem of innocence, in the box with the casket of a rogue. I lived through such mockery with my head down. I never did really believe that a lodge should bury the dead, although I gave myself some terrific arguments at times.

I remained entangled with such ungodliness for more than six years. Then I walked openly out of masonry because of a swindle; not for the righteous mockery of masonry's principles or ritualism.

For if I am to be honest I will have to say that I found absolutely nothing in masonry justifying theft. Briefly, the swindle consisted of the masons secretly having the building sold in which they met, and on which they owed a debt of \$15,000 plus about \$3,500 interest, and buying it in themselves for \$7,500 and no interest. The people they robbed were old and financially helpless, and ignorant of the sale, also, had they been able to fight the matter.

As long as I was a mason it never occurred to me that paganism was rife in masonic teachings; that we were worshiping the sun, moon, and worshipful master. And it never occurred to me that there was anything paganistic in the name of my individual lodge, *Minerva*, an ancient goddess worshipped by the Grecians and Romans centuries ago.

How blind can a man get and live?

There is not a church in America today whose members are as blind to the things for which their church stands as the masons are as to what masonry stands for.

I was told of masonry's antiquity. Masonry is slightly older than the Methodist church. Masonry may have captured some of the works and principles of the ancient *Mysteries* just as Methodism has almost certainly carried out some of the teachings of Christ. But that masonry is an ancient organization is the purest humbug.

The greatest source of religious mockery in the world is in our fraternal societies. And masonry leads the pack.

—THE END—



"Please explain 'sanctification'"

Sanctification means to be set apart for God. It does not necessarily mean sinlessness since the term is used of Jerusalem, of the nation Israel, of the mountains, etc. So certainly the word does not mean sinless.

In the Bible, sanctification means two or three things. First, one who is saved is sanctified, that is, set apart for God. Hebrews 10:10 says, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Hebrews 10:14 says: "For by one offering he hath perfected for ever them that are sanctified." In that sense all the Christians at Corinth were sanctified, set apart for God. I Corinthians 6:11 says: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Second, Christians are sanctified practically, that is, set apart for God actively, more and more as they study the Bible, meditate within and follow it. Jesus prayed for Christians in John 17:17: "Sanctify them through thy truth: thy word is truth." Then to the elders of Ephesus Paul said, in Acts 20:32, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

The Bible never teaches Christians that they should seek an experience such as the eradication of the carnal nature or so-called "complete sanctification," as a separate instantaneous work of grace.

Christians should seek the power of the Holy Spirit for soul winning but that is not called sanctification and does not mean the eradication of the carnal nature.

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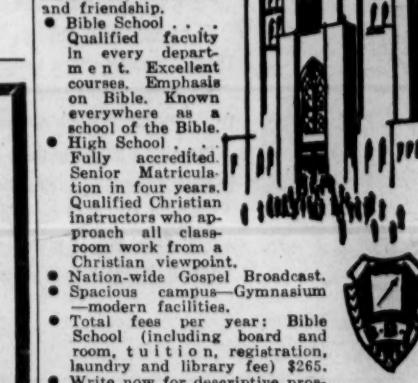
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No telling what  
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don't read the  
ADS!

## Ridin' with Bill Rice

(Continued from page 3)

Illinois. Christian businessmen in Denver plan on sending a group and a church there plans on sending a bus load!

Many have told us of unsaved deaf boys and girls they are sending. We earnestly thank God and hope some of you are sending deaf young people to the ranch, too.

But I am also gravely concerned. Last Saturday night we took every dollar Cumberwood had in the bank plus every nickel in the pop machines plus a ten dollar bill I had in my pocket and just had enough to pay the colored women who help Mrs. Spencer in the kitchen. Then Miss Becky and Betty (my deaf daughter) were ready to visit deaf people in Tennessee on missionary work and we had no money for their food or traveling expenses. I asked how much I had in my own account and my lovely wife told me we had \$15.00!

So I am at Toccoa as I write this.

Since I have been here I have received over \$200.00 through the generosity of John Rice and others. I feel that many of you, too, will want to help when you know of the need. The Bible says we are to bear one another's burdens and so I bring them to you. It will seem strange to me if God does not lay it on your heart to help. This is His work—this work of winning deaf youngsters to Christ and building them up in the faith.

I ask nothing for myself. I have given all I have. We will need your prayers and your gifts for weeks and I ask you in Jesus' name to help. Please send a gift if you can. We will promptly send you a receipt. Send your gift to

Evangelist Bill Rice  
Bill Rice Ranch  
Murfreesboro, Tennessee

(Advertisement)

### TRUST

Build a little fence of trust  
Around today;  
Fill the space with loving deeds  
And therein stay.  
Look not through the sheltering bars  
Upon the morrow;  
God will help thee bear what comes  
Of joy or sorrow.

—Annie Johnson Flint

## Home

(Continued from page 1)

his own castle, like a king in his palace, a man feels himself somebody, and is not afraid of being thought proud for thinking so. Every cock may crow on his own dunghill; and a dog is a lion when he is at home. A sweep is master inside his own door. No need to guard every word because some enemy is on the watch, no keeping the heart under lock and key; but as soon as the door is shut it is liberty hall, and none to peep and pry.

There is a glorious view from the top of Leith Hill, in our dear old Surrey, and Hindhead and Martha's Chapel, and Boxhill are not to be sneezed at, but I could show you something which to my mind beats them all to nothing for real beauty: I mean John Ploughman's cottage, with the kettle boiling on the hob, singing like an unfallen black angel, while the cat is lying asleep in front of the fire, and the wife in her chair mending stockings, and the children cutting about the room, as full of fun as young lambs.

It is a singular fact, and perhaps some of you will doubt it, but that is your unbelieving nature, our little ones are real beauties, always a pound or two plumper than others of their age, and yet it doesn't tire you half so much to nurse them as it does other people's babies. Why, bless you, my wife would knock up in half the time, if her neighbor had asked her to see to a strange youngster, but her own children don't seem to tire her at all; now my belief is that it all comes of their having been born at home. Just so is it with everything else: our lane is the most beautiful for twenty miles round, because our home is in it; and my garden is a perfect paradise, for no other particular reason than this very good one, that it belongs to the old house at home.

### Drink and Taverns Are a Curse to the Home

I cannot make out why so many working men spend their evenings at the public house, when their own fireside would be so much better and cheaper too. There they

well yoked, how light their load becomes!

It is not every couple that is a pair and more's the pity. In a true home all the strife is which can do the most to make the family happy. A home should be a Bethel, not a Babel. The husband should be the houseband, binding all together like a cornerstone, but not crushing everything like a millstone. Unkind and domineering husbands ought not to pretend to be Christians, for they act clean contrary to Christ's commands.

Yet a home must be well ordered, or it will become a bedlam, and be a scandal to the parish. If the father drops the reins, the family coach will soon be in the ditch. A wise mixture of love and firmness will do it: but neither harshness nor softness alone will keep home in happy order.

Home is no home where the children are not in obedience, it is rather a pain than a pleasure to be in it. Happy is he who is happy in his children, and happy are the children who are happy in their father. All fathers are not wise. Some are like Eli, and spoil their children. Not to cross our children is the way to make a cross of them. Those who never give their children the rod must not wonder if their children become a rod to them. Solomon says, "Correct thy son, and he shall give delight to thy soul." I am not clear that anybody wiser than Solomon lives in our time, though some think they are. Young colts must be broken in or they will make wild horses. Some fathers are all fire and fury, filled with passion at the smallest fault; this is worse than the other, and makes home a little hell instead of a heaven. No wind makes the miller idle, but too much upsets the mill altogether. Men who strike in their anger generally miss their mark. When God helps us to hold the reins firmly, but not to hurt the horses' mouths, all goes well. When home is ruled according to God's Word, angels might be asked to stay the night with us, and they would not find themselves out of their element.

### Happiness Mainly Depends on Wives At Home

Wives should feel that home is their place and their kingdom, the happiness of which depends mostly upon them. She is a wicked wife who drives her husband away by her long tongue. A man said to his wife the other day, "Double up your whip," he meant keep your tongue quiet: it is wretched living with such a whip always lashing you. When God gave to men ten measures of speech, they say the women ran away with nine, and in some cases I am afraid the saying is true. A dirty, slatternly, gossiping wife is enough to drive her husband mad; and if he goes to the public house of an evening, she is the cause of it. It is doleful living where the wife, instead of reverencing her husband, is always wrangling and railing at him. It must be a good thing when such women are hoarse, and it is a pity that they have not so many blisters on their tongues as they have teeth in their jaws. God save us all from wives who are angels in the streets, saints in the church, and devils at home. I have never tasted of such bitter herbs, but I pity from my very heart those who have this diet every day of their lives.

Show me a loving husband, a worthy wife, and good children, and no pair of horses that ever flew along the road could take me in a year where I could see a more pleasing sight. Home is the grandest of all institutions. Talk about parliament, give me a quiet little parlor. Boast about voting and the Reform Bill if you like, but I go in for weeding the little garden, and teaching the children their hymns. Franchise may be a very fine thing, but I should a good deal sooner get the freehold of my cottage, if I could find the money to buy it. Magna Carta I don't know much about, but if it means a quiet home for everybody, three cheers for it.

If I had no home the world would be a big prison to me. England for me a country, Surrey for a county, and for a village give me—no, I shan't tell you, or you will be hunting John Ploughman up.

## The Greatest Text . . .

(Continued from page 1)

a series of lectures on John 3:16. During that time he labored every night to prove that the world that God loved was the world of the elect, and that "whosoever" was simply the "whosoever" that God had chosen from the foundation of the world. No wonder it took him a week to try to make out that kind of thing. Any child can see the difference between a doctrine like that and that which is revealed in this text. Anyone of school age knows the meaning of "whosoever."

You may have heard the story of the old Scotchman who had been brought up with the idea that God had predetermined just so many people to be saved, and all the rest were created to be damned. He felt that he ought to be willing to say, "O God, if it is Thy will to damn me, I do not want to be saved"; but he did want to be saved, and was in the deepest agony of soul about it. But still they all said, "If you are not one of the elect, you cannot be saved."

One day he was out in the field plowing, when he found a piece of paper with a large text on it. He tried to spell it out, but he was not very good at reading, and so he read slow ly: "For — God — so — loved — the — world — that — he — gave — his — only — be-got-ten — Son — that — who-so-ever." He wondered what that meant, but as he did not know, he passed on to the next part. "That — who-so-ever — believeth — in — him — should — not — perish — but — have — everlasting — life."

"Man!" he said, "here's good news for somebody. God so loved the world, that he gave his only begotten Son, that who-so-ever! I wonder who is meant by that word. Here is somebody who can have everlasting life, elect or not elect." And while he was pondering the question, he saw a lad going by with a bunch of books under his arm. He called to him, "Here, laddie, can ye read?"

"Aye, that I can," he replied. "Well, will you read this?"

Wanting to impress the old man with his great ability, the boy read like a race horse: "For God so loved the world, that he gave his only begotten Son, that who-so-ever believeth in him should not perish, but have everlasting life."

"O laddie, laddie, don't read it so fast; read it again, and read it slowly so I can get every word, and be careful with that long word," said the old man. And so the boy read it again.

"Does it really say there that somebody can be saved by just believing?" the old man asked. "What does that long word mean?"

"Oh," said the boy, "whosoever means you, or me, or any other body; but there goes the bell, I have to run," and away he went.

The old man stood there, and read it again, "For God so loved the world, that he gave his only begotten Son, that you, or me, or any other body believeth in him, should not perish, but have everlasting life."

"Man!" he said, "that's good news for a sinner like me; I don't need to find out whether I am elect or not," and he dropped down between the plow handles, and there confessed himself a sinner for whom Jesus died. He took God at His Word and his soul was saved.

### One Text a Whole Week

One of the earliest stories I ever heard about D. L. Moody was one with which some of you are familiar. When he was in Great Britain, he met a young Englishman by the name of Henry Moorhouse. One day Moorhouse said to Moody, "I am thinking of going to America."

"Well," said Moody, "if you should ever be in Chicago, come down to my place, and I will give you a chance to preach."

Now although Mr. Moody was not two-faced, he was merely trying to be polite, for mentally he was saying, "I hope he won't come." There are so many people, you know, who want to preach, although God never meant them to, and Mr. Moody was not quite

sure of Mr. Moorhouse. He was rather taken back one day when, just before leaving for a series of meetings, he received a telegram, "Have just arrived in New York. Will be in Chicago on Sunday."

"And now," thought Moody, "I am going away, and I told him he could preach here." So he said to his wife and to his committee, "Here's this young Englishman coming; let him preach once, and then if the people enjoy him, put him on again."

When Moody returned, he said to his wife, "Well, what about that young preacher?"

"Oh," she said, "he is a better preacher than you are. Why, he is telling sinners that God loves them."

"He is wrong!" said Moody, "God doesn't love sinners."

"Well," she said, "you go and hear him."

"Why, is he still preaching?" asked Mr. Moody.

"Yes, he has been preaching all week and has taken only one text, John 3:16," was her reply.

When Mr. Moody went to the meeting, Moorhouse got up and said, "I have been hunting and hunting all through the Bible, looking for a text, and I think we will just talk about John 3:16 once more." Mr. Moody always testified that it was on that night that he got his first clear understanding of the Gospel and the love of God. Think what it meant in Moody's life, and in the lives of tens of thousands who were reached through his ministry, to know that God loves sinners. Are you one of those who has been saying, "If I were only a little better, I could believe that God loves me"? O dear friend, hear it again:

*Sinners Jesus will receive*

*Sound this word of grace to all  
Who the heavenly pathway leave,  
All who linger, all who fall.*

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15).

### Just Like African Boys

I remember when I was a boy going to a missionary meeting. A missionary was there from Africa, and was showing us a whole lot of curious things, and then he said, "Now boys, I want to tell you the kind of Gospel we preach to the people in Africa. How many good boys have we here?" A lot of us thought we were good but our mothers were there, and so not one of us dared hold up his hand. "Well," said he, "not one good boy here; then I have the same message for you that we have for the

(Continued on page 6)

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## Grace Notes

(Continued from page 3)

and this is a beautiful example. As I look back on times of great spiritual moving in my life, I find that often the Lord used a particular song or chorus to bring conviction and blessing. Music is a very powerful weapon for reaching people with the Gospel. We should try to use it as effectively as we can. And if you have not used this chorus, I hope you will. Any-one desiring a copy may have one free by writing to me.

### New Records

Last time we used the poem, "Prayer Before Singing." Through some error, either on the printer's part or mine, we did not give credit to Don Hustad for those beautiful words. They are the theme, I understand, of the Moody Chorale which Mr. Hustad conducts. Word Records has a new 33 1/3 R.P.M. long-play record in fidelity, of the Moody Chorale. This song, "Prayer Before Singing," is one of the numbers, along with "The Lord is My Shepherd," "Ivory Palaces," "When He Shall Come," "When I Can Read My Title Clear," "The Hallelujah Chorus," and others. This is a wonderful record that I know all lovers of choral music will enjoy. There are several other numbers, eleven in all, on the 33 1/3 record. It is W 3009-LP, which may be ordered from Word Records, Box 385, Waco, Texas. Please mention Grace Notes when you order it.

Another Word record which we have enjoyed so much is W 3012-LP. These are numbers by Dick Anthony and Bill Pearce, a wonderful combination of mellow voices, meaningful words, and an exciting instrumental background. Included are, "A New Name in Glory," "If We Could See Beyond Today," "Jesus, I Come," "Beneath the Cross of Jesus," and "I Need Thee Every Hour." Several new ones make their appearance here, too: "There's Not a Day That Passes," "In Times Like These," and "I Am Not Alone." I have particularly enjoyed, after hearing this record, you will want to get the music and learn these three, I predict.

This short space goes all too quickly, but it is always a joy to visit with you. I am particularly

## The Greatest Text . . .

(Continued from page 5)

heathen in Africa; God loves naughty boys!"

"My," I thought, "he is getting all mixed up," for you see I had heard people say, "If you are good, God will love you." But, dear friends, that is not true. God is not waiting for you to be good so He can love you; God loves sinners, and has proven His love for them by the gift of His Son, the Lord Jesus Christ. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10). Instead of waiting for people to be good, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Do you believe it, dear friend?

The difficulty is that men have this wrong idea about God, and are always trying to make out that they are better than they are. "Most men will proclaim every one his own goodness; but a faithful man who can find" (Prov. 20:6). You will find people down in the depths of sin, but they are always ready to compare themselves with other folk, saying, "I am as good as they are." But God has no message and no blessing for men who are trying to justify themselves. As long as you try to make a good name for yourself, God can only condemn you; but when you come into His presence and confess yourself a lost, guilty sinner, God has a message and a blessing for you. "God so loved the world"—a wicked, corrupt, and ungodly world, and you and I belong to it. "As in water face answereth to face, so the heart of man to man" (Prov. 27:19). God's Word declares that "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jer. 17:9, 10). Yet, knowing all the wickedness of which my heart and your

delighted when you "visit back" by writing me a note. Feel free to express your opinions, or make suggestions about new music you have found a blessing, or ask questions and I will see if I can answer them.

heart is capable, God loves us and gave His Son to die for us.

My! what a Gospel this is; what a message to bring to poor, needy sinners! We do not come to men, and say, Turn over a new leaf; quit your meanness; give up this, and give up that." We do not ask any one to give up; we ask you to receive the gift of God, and when you receive that gift, the things of the world will grow strangely dim in the light of Christ's glory and grace."

A lad tried to preach on John 3:16 one day. He was asked to give his testimony, but thought he had better get up a sermon. He divided his text into four heads:

1. God loved.
2. God gave.
3. I believe.
4. I have.

Could you make a better division than that?

### A Girl's Horror of God

A little girl who lived in Luther's day had been brought up with a perfect horror of God. She thought of Him as always watching her, taking note of every wrong thing she did, and just waiting to visit judgment upon her. Her parents could not get that fear out of her mind. Her father was a printer, and was working in Luther's first German Bible. One day she was in his shop, when just a corner of one of the sheets of the Bible caught her eye. She looked at it, and as she read it, her whole attitude toward God changed, and she said, "Mother, I am not afraid of God any more."

"Well, my dear," said the mother, "I am glad of that, but why are you not afraid of God?"

"Oh," she replied, "look what I found, a piece of the Bible, and it says, 'God so loved, that he gave.' It was just a part of two lines."

"Well," her mother said, "how does that take away your fear of God? It doesn't say what He gave."

"Oh, but if He loved us enough to give anything, I am not afraid," said the child. And then her mother sat down and opened up the whole truth to her.

says one lady about the crossword puzzles. Another lady writes, "I am enjoying the puzzles as much as ever . . . keep them coming." Still another informs us that they find great pleasure as a family in working them with their eight-year-old daughter, who looks up the Scripture references. So you see, working puzzles can be enjoyable as well as informative. Why don't you try it this week? With only four correct puzzles you may win the July selection, *Speaking with Tongues*, by Dr. John R. Rice. You will find it a most helpful and satisfying discussion of this vital topic.

HERE ARE THE RULES. PLEASE READ THEM CAREFULLY.

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: UNCLE ROGER, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return puzzle entries. If you do not wish to cut up your copy of the paper, you may print the answers according to the clue numbers given.

3. To have this puzzle count toward receiving your copy of the featured book-of-the-month, your entry must be postmarked by midnight, July 27, 1957. If your paper arrives after the deadline date, please send the answer and tell us the date that your paper arrived. Each weekly entry will be checked, and you will receive a post card if your

entry is correct. SAVE THESE CARDS. THEY ARE IMPORTANT. When you have four cards, mail them to us, and you will receive the book offered for July. If you prefer a book previously offered, please indicate your choice. Remember, however, that some of the books require five cards. The answer for Puzzle 29 will appear in the August 2 issue of THE SWORD OF THE LORD.

People are stumbling over the simplest things. Take, for instance, that word *believeth*. You would think that was plain enough for anybody, but all my life I have heard people say, "I have always believed, and yet I am not saved." It does not say, "Whosoever believeth the Bible, or creeds, or even the gospel story," but it does say, "Whosoever believeth in him."

What is it to believe in Him? It means to put your soul's confidence in Him, to trust in Him, God's blessed Son. When in Toronto, I picked up a copy of a broad Scottish translation of the New Testament, and the first thing I noticed was that this word *believeth* is not found there at all. Instead of *believeth* there is the Scottish word, *lippenn*, and it means to throw your whole weight upon. This is the way it reads, "Whosoever lippens to Jesus should not perish, but have the life of the ages"—the life that runs on through all the ages.

### Just Lippin to Jesus

One day Dr. Chalmers spent hours with a poor, anxious soul, trying to lead her into peace, but she could not understand what it was to believe, and finally he had to leave her. On the way home he had to cross a creek with a shaky old bridge over it, and as he was feeling his way across in a very careful manner, one of his parishioners who saw him, called out, "Can you nae lippenn the brige?" Immediately he said, "That's the word for the old lady I have just left," and he went back to her, and said, "I have got the word for you, can you nae lippenn to Jesus?"

"Lippenn?" she said, "is it just to lippenn? Aye, I can lippenn to Him. He will never let me down, will He?"

"Yes, that is it," he replied, "He will never let you down."

Have you been struggling, trying, working; have you been promising and trying to give up this and to do this, that, and the other thing? O dear friend, hear it, "Whosoever lippens to Jesus shall not perish, but have everlasting life."

### Another "Whosoever"

But now notice the alternative. They who trust in Jesus will not perish, but what about those who do not trust in Him? There is another *whosoever*. In Revelation 20, where we have that solemn

picture of the last judgment, we read,

"I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And WHOSOEVER was not found written in the book of life was cast into the lake of fire."—Rev. 20:11-15.

Listen to it, sinner, whosoever in the day of judgment "was not found written in the book of life was cast into the lake of fire." Who are found written in the book of life? "Whosoever believeth in him should not perish, but have everlasting life." There they are, those who believed, and those that did not believe; those who received the gift of God, and those who spurned the Gospel, trampling under foot the grace of God. They stand in the judgment as poor, lost, trembling souls to hear their dreadful sentence. You may be saved now without money and without price.

*There is life for a look at the Crucified One,  
There is life at this moment for thee;  
Then look, sinner, look unto Him and be saved,  
Unto Him who was nailed to the tree.*

*Look, sinner, look to Jesus just now and be saved.*

— The End —

(From the book, CHARGE THAT TO MY ACCOUNT, published by Moody Press, used by permission.)

### ENCLOSE A LABEL!

If you have to write us about a change of address, or to make a complaint, please enclose a label; it will help us to answer you speedily and accurately.

## Puzzle Number 29

### Clews Across

1. He helped Jesus bear His cross (Matt. 27:32).
2. A person characterized by holiness
11. Smooth breathing, 1—n
12. A sea eagle
14. Sixth month of the Hebrew sacred year
16. Bleating of a sheep
18. A parrot that mimics, k——
20. Heaved up and down as a ship at sea (poetic form)
21. Astern
22. False
23. Latin word for "and"
24. Irish Free State (abbr.)
25. Personal Pronoun
26. Damsel who admitted Peter at Mary's house (Acts 12:13)
29. Altitude (abbr.)
30. A small, rudely-built cabin
31. Idaho (abbr.)
32. Gideon found —— on the ground and the fleece dry (Judg. 6:39, 40).
34. Female sovereign of a kingdom
35. Vessels of various forms
37. Jesus raised a widow's son here (Luke 7:11-15).
38. Ferment, y——t
40. Gaze
41. Finished
44. Grain of a cereal grass
45. One takes legal proceedings in court or ———.
47. A town on a gulf of the same name in S. W. Arabia
48. The glory of the LORD abode on this mount for six days (usually spelled with an "i").
53. Gold (chemical abbr.)
55. Roman numeral

### Answer to Puzzle Number 27:

XXVII



Name \_\_\_\_\_  
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## A Letter to an Anglo-Catholic

(Continued from page 1)

3:5 does not mean that baptism is essential to salvation.

If a man who trusts in Christ is immediately saved and if, as verse 18 says, he "is not condemned"; if, as verse 36 says, he "hath everlasting life," then he does not have to be baptized to be saved. I believe that baptism is proper and right. I teach it and practice it, but baptism does not save and the water in John 3:5 does not mean baptismal water.

What, then, does "born of water and of the Spirit" mean? I think a number of Scriptures help us to know what is meant here.

In Ephesians 5:25, 26, we read, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word." So the "washing of water" taught here is "by the word." That is, there is an inner washing or cleansing which is really by the Word of God. In other words, one is never saved until he hears the Gospel, the blessed truth of the Scriptures, that Christ died for our sins. And so the two divine elements in one's salvation are the work of the Gospel, God's Holy Word, and the work of the Holy Spirit who regenerates.

In Titus 3:5 the Scripture says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Here these two elements, divine elements in a sinner's salvation, are mentioned again. There is "the washing of regeneration." That washing is internal washing and cleansing, not the external. And there is "the renewing of the Holy Ghost." The Word of God shows a man his sins and leads him to repentance or cleansing. The Holy Spirit then makes a person a new creature by regeneration. That is what John 3:5 means, in my humble judgment.

In John 4:14, Jesus spoke of water again in a symbolic manner. He said, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." When one listens to the Gospel, the wonderful Word of God, and sees that Christ died for his sins and that he should repent and trust in Christ, he thus drinks of this water of life. And it springs up in him a well of water, the Scripture says. But the term is symbolical. It is not the water of baptism, but the water of the Gospel which is meant, surely. So I think Jesus meant, when He said the same kind of thing in John 3:5.

You see, the Bible says that "...no prophecy of the scripture is of any private interpretation" (II Pet. 1:20). It is not right to take one verse of Scripture and interpret it in such a manner as to disregard any other plain statements in the Bible. All the truth of God fits together, and a spiritual-minded Christian must listen to all the Word of God and then he will understand what Jesus meant.

### No Salvation in the Mass or Communion Supper

2. You quote John 6:51 and say, "Is this saying true or false?"

John 6:51 is a true saying, of course. Jesus said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." And you think that He means one who takes the communion, eats the bread offered in mass. You think that salvation depends upon mass. And you quote Luke 22:19 where Jesus said, "This is my body which is given for you...." So I mention these two Scriptures together.

But did Jesus mean, in John 6:51, that one who would partake of the mass or the communion should thus be eating of His flesh and live forever? No, He did not mean that. And the reason we can know that He did not mean that is because of the other things He said in the same chapter. He is using a figure of speech. He refers, in the first part of the chap-

ter, to the manna which the children of Israel ate in the wilderness. Now read John 6:32-40 very carefully and you will see by reading in its own context what Jesus meant by eating His body.

"Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

In verse 33, Jesus explains, "For the bread of God is he which cometh down from heaven...." So the bread meant is Jesus Himself, not the mass. The mass did not come from Heaven.

And in verse 35 Jesus told them, "...I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." So the way to eat and drink of Jesus Christ is to come to Him in the heart and believe on Him. That is the way Jesus Himself explained it. In verse 37 He said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." The way to eat of Christ as the bread of life is to come to Him in the heart.

Again in verse 40, Jesus said, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

Again in verses 47 and 48, Jesus said, "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life." Now the only way to understand what Jesus meant in verse 51 is to read what He Himself said in explaining the matter in the preceding verses.

One who personally trusts Christ for salvation has taken Him as the bread of life. It is not eating with the mouth that saves; it is eating with the heart. The outward externals do not change a black heart. It takes a miraculous regeneration and having Christ Himself come into the heart. So one who comes to Jesus in the heart will not be turned down. If he comes in honest faith, heart trust, he will be immediately saved and made a child of God, and so will have this wonderful bread of life as promised.

You see, John 6:51 does not refer to the mass, or to the communion, the Lord's Supper. It refers to personal regeneration by coming to Christ in saving faith, depending on Him for salvation.

Now what did Jesus mean in Luke 22:19 when He said, "... This is my body which is given for you..."? Why, He meant exactly what the rest of the verse says, which you did not quote. He meant, "This do in remembrance of me."

And the Bible is always careful to make sure that that is understood. In I Corinthians 11:23-26 the Apostle Paul was inspired to report on the meaning of the Lord's Supper, and he said that Jesus said, "Take, eat: this is my body, which is broken for you: this do in remembrance of me." And He said, about the cup, "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." So when we take the Lord's Sup-

per, we do it as a reminder, a memorial, pointing to the death of Christ. It is a reminder that Christ died for us and to "shew the Lord's death till he come."

### The Catholic Inconsistency in Claiming One Can Be Saved by the Bread Without the Cup of Communion

But I think I can show you that the Catholic doctrine of the mass is wrong and that you do not really believe what John 6:51 says, if it applies to the mass.

That Scripture says, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever...." Now if that means the mass, then anybody who ever one time took of the Lord's Supper is eternally saved by it and lives forever without any reference to anything else he does, for here the Scripture plainly says that "if any man eat of this bread, he shall live forever." That means not only every Catholic, but every Protestant and everybody else who ever took communion was instantly saved and shall live forever, if it really refers to the bread of the Lord's Supper.

But that is not what you believe. You believe that there are many other steps in salvation. And you do not believe that everyone who takes the communion is instantly saved forever and is certain to live forever. So, you see, that is a misinterpretation of the Scripture.

But if this means that one who takes Christ in his heart and is born of God and has his sins all forgiven—if it means that the one who thus becomes really a changed child of God, a partaker of God's nature, shall live forever, that is different. And that is exactly what the verse does mean.

Again, I can show you that your interpretation of this verse is wrong. For in verse 53 in the same chapter, Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." And verse 54 says, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." So if verse 51 means the bread of the Lord's Supper, then verses 53 and 54, you would agree, refer to the wine at the Lord's Supper. But common people in the Catholic church do not take the wine. The priest drinks that. So the whole interpretation of the passage falls down. Actually, what Jesus meant is that one who takes Christ into his heart is thus saved by His death on the cross, by His broken body and His shed blood.

It is quite clear that the mass and the rituals connected with the mass did not begin in New Testament times, but are a development of the Roman church later. The clear teaching throughout the New Testament is that one is saved by personal repentance and faith, by a change in the heart when one takes Christ as his own personal Saviour. And it is not right to interpret any Scripture so that it will contradict other Scriptures of the Holy Word of God. To do so is to wrest the Scriptures and to miss the meaning God has for us.

### No One Takes Seriously These Passages Without Personally Trusting Christ as Saviour

Now you asked about these passages, "Do you take our Lord and His apostles seriously or not?" Let me ask you the same thing. Are you willing to take the whole sixth chapter of John and let the bread mean what Jesus said it meant, the blood mean what Jesus said it meant? Are you willing to believe what Jesus said, that one who comes to Christ and one who believes on Him has the bread and has eternal life?

I believe that you do want to take the Bible and take it at face value, and so I hope you will be very prayerful as you study these Scriptures.

I agree with you that we must go back to the Word of God itself, and I am glad to do that.

I am sending along my little booklet, "What Must I Do to Be Saved?" since it discusses so many of the questions that we brought up here, and I think you will enjoy it.

And I hope, beyond everything

## Don't Hinder Children

(Continued from page 2)

be overestimated, and it is needed for preachers more than for most people. So many people love preachers; they have such a place of leadership that naturally they are tempted with pride. For this reason young preachers should not be advanced immediately to positions as pastors. A bishop should be "not a novice, lest being lifted up with pride he fall into the condemnation of the devil" (I Tim. 3:6).

Peter, James, John, and other apostles were not fit to be leaders until they learned this secret of humanity. Young preachers ought to listen to older preachers, ought to be willing to learn the lesson of humility. Elisha was a servant of Elijah even to pouring water for him to wash his hands (II Kings 3:11). Timothy, Titus, Epaphroditus, and many other preachers went with Paul to obey his orders, learn from him, do his writing, etc. (Acts 16:1-3; Titus 1:5; Phil. 2:25).

Even Paul was first sponsored and guided by Barnabas (Acts 9:26, 27; 11:25, 26, 30). The great Stephen, who became a marvelous preacher and was the first Christian martyr (Acts, chap. 7), started out as a deacon, or servant, waiting on the widows in Jerusalem (Acts 6:1-6). Another of those same servants, or deacons, was Philip, who became a great evangelist (Acts 8:5-40). You see why Jesus took three and one-half years to train these apostles and why young preachers or Christian workers must take time to prepare themselves for their ministry.

### Accountable Children Need to Be Saved

Child conversion is clearly taught by the Saviour in this passage. Jesus is speaking about conversion (vs. 3). Christians are to receive little children like the one Jesus was using as an example, as a Christian among them (vss. 4, 5). The little boy whom Jesus used (called "him" in vs. 2) was an example typical of other "little ones which believe in me." The lad had trusted in Christ as Saviour and so was a Christian. In the next chapter we find some encouraged by this incident, who brought little children to Jesus, and Jesus gave that beautiful gem of Matthew 19:14, "Suffer little children...." We are to allow little children to come to Christ, not to forbid them. The kingdom of Heaven is made up of such as the little children who really came to Christ.

Do not misunderstand. Little children must be converted just as grown people, if they are to be Christians. An unaccountable baby who never consciously sinned is not a Christian; he is not saved, though he is kept safe by the blood of Christ until he reaches accountability. We believe that infants who die go to Heaven, and we base this hope on I Corinthians 15:22, II Samuel 12:23, and other Scriptures. All one-lost in Adam is repurchased in Christ, so no one is lost because of inherited taint, but because of his own sin. Besides, the Scripture plainly teaches that the Lord is "not willing that any should perish" (II Pet. 3:9), that He takes "no pleasure in the death of him that dieth" (Ezek. 18:32), even that He atoned for the sins of the whole world (I John 2:2). Unaccountable infants are safe but not saved. When they come to the time of conscious sin against God,

else, that you will make sure that you personally know and love and trust the dear Lord Jesus who died for our sins. To take the outer form of the memorial supper and not to take Jesus Christ would be sin indeed, would it not? And I trust that you do love Him and that you will personally trust in Him alone to save your soul and forgive your sins, and not depend on the church nor on the ordinances.

In Jesus' dear name, yours,

(Signed) John R. Rice

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and to accountability, they become lost sinners and must be born again by faith in Christ, just as the most hardened sinner must be. God has only one plan of salvation, the same for a child of seven or a man of seventy, the same for the purest girl or the vilest criminal or infidel.

The Bible nowhere sets an age at which children become accountable. It varies with individual children, depending on what light, teaching, and experience they have had. Some claim to have been converted at four years of age. All this writer's six children professed to trust Christ when they were no more than five and six years old and have given abundant evidence of salvation. Prayerful teaching, discipline, church services, and the family altar may bring a child to see his need of a Saviour earlier than he otherwise would.

Remember that one does not need to know much in order to be saved. Notice the instant conversion of the thief on the cross (Luke 23:39-43), of the woman who was a sinner (Luke 7:36-50), of the jailor at Philippi with his entire household (Acts 16:25-34), of Cornelius and his household (Acts 10:34-48). Study Bible conversions in both the Old and New Testaments and you will realize that it does not take a great deal of knowledge to be saved. If one knows he is a sinner and trusts God to forgive and save through His mercy, that is enough to be saved. Any faith is saving faith when a penitent heart confesses its sins and depends on God for forgiveness. Remember that Old Testament saints were saved just as we are, though they had little Scripture and a very dim idea of the death of Christ. Children must repent and trust just like older people. But they may do that definitely while very young if they are clearly taught that they are sinners, that God loves them, that Christ died for them.

Many commit the great sin of discouraging child conversion (vs. 5).

(Continued on page 8)

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## Jungle Doctor

(Continued from page 2)

night before. The Commissioner chatted with them, displaying a very real knowledge of local affairs. Looking through the window, I saw that Mazengo, the paramount Chief, surrounded by retainers dressed, partly dressed, and very partly dressed, was making his way up the hill towards the hospital. Sitting under the trees were a number of small boys, amongst them my little friend Mbili, looking extremely fit.

After many greetings and inquiries as to health, crops, children and wives, in that order, we settled down to the day's business. Tea was produced, and the scones, and the whole room resounded to the enthusiastic sounds of African drinking. The Provincial Commissioner looked at me; his eyelids drooped ever so slightly, and he produced a sound from his tea-cup which drew smiles of approbation from the Chiefs.

There were still a dozen scones undamaged when Daudi arrived at the door.

"Bwana, the child with the leg is here. It is a simple fracture, tibia and fibula, in the lower third. What shall we do with him?"

I turned to the assembly:

"Great ones and fathers of the tribe. My plans have been interrupted by a small boy who yesterday fell from a baobab tree. He has been carried in, as his leg is broken. I suggest that I show you how we here in hospital deal with this trouble."

There was a hum of conversation. I murmured to Daudi: "Run and bring me plaster; the whole usual shooting-match for fracture work."

Daudi nodded and disappeared. Mazengo rose to his feet.

"Behold, Bwana, we would rejoice to see you at work."

"Swanu" (good), I replied. "And may I say now the whole of the hospital is open to you for inspection. There is nothing hidden. Everything is for you to see. Ask any question you like; we will show you how things work, for I

want to show you that our wisdom is worthwhile."

Daudi appeared at the door with a tray containing a dish of warm water and a bowl of plaster-of-Paris bandages; a small dish of sugar, a strip of old motor-tube and a clasp-knife. Behind him came two dressers with the folding table from the operating theater. This they erected in a twinkling to a background of whispered appreciation from the Chiefs. Gently the little boy was lifted on to the table. A nurse covered him with a blanket. Another nurse gave me a white gown. I ran my fingers down the bones of his legs, and notwithstanding the swelling, the break was obvious. From my hip-pocket came a stethoscope. I listened to the small boy's heart. Obviously it was sound. I turned to the Chiefs, and in their own language said: "Have any of you, oh great ones, ever broken a bone?"

A tall old grey-head from the back said: "Yes, Bwana, behold, it is a very dreadful pain. For many days you lie and groan, and then, behold, your limb is never the same." He held out a deformed arm.

The small boy on the table started to cry. I patted his hand and said to them all: "This does not happen now. Watch, and I will show you our ways of wisdom. Pain will be stopped and the leg will be given, as it were, a strong new bone outside the skin until the bone inside is joined and is strengthened again."

I scrubbed my hands and filled a large syringe from a special bottle-like glass ampoule. Daudi painted the boy's arm with iodine. Gently I injected.

"Count," I ordered. When he got to eight the small boy faltered, yawned and went to sleep.

"Kah," said the Chief, "he is dead!"

"No," I said. "The medicine puts him to sleep, but he breathes. His heart beats. We deal with him now when he can feel no pain."

Handing the syringe to Daudi, I grasped the child's leg. Samson held it above the knee. I looped the bandage around my shoulder and around the leg, and manipulated the bones into the right position.

Kefa was soaking the plaster-of-Paris bandages. I applied these in the usual fashion, and while they were still wet, left them to set, with Kefa in charge. Daudi had stopped injecting the anaesthetic, and I turned to the Chiefs. They were all eyes. From the pile I took a thick white mass of soft plaster.

"Behold," I said, "you see this is soft like porridge, but watch it."

I went round, putting some of it into each man's hand. They watched with interest as, within five minutes, it hardened.

"You know, Doctor," said the Provincial Commissioner, "this is an amazing show. I have never seen anything like it before."

"But, sir," I replied, "it is just routine hospital work."

"To you," he answered, "but not to us. You couldn't have hit upon a better stunt to grip interest."

And I thought of my prayer the night before.

Man after man was talking enthusiastically and showing the plaster. I heard one little group:

"This European earth is a very strange thing. It is soft one minute and hard the next. Behold, truly this is wisdom that our people have never found before."

Another group said: "Yah! But this stuff is dangerous; if you did not know how to use it you would do damage."

I satisfied myself that the plaster had set and that the leg was in the right position. Gently I shook the small boy's shoulder. His eyes opened. The Chief called for silence.

"Behold," I said. "Let the small boy tell his own story."

Our little patient blinked sleepily. Slowly he gathered his thoughts and then suddenly he said:

"Yoh! The pain is gone! Bwana, the pain is gone."

I pointed down to his leg. "Yes, behold, you have now a strong white sock which will let your leg heal, and before long you will be climbing more baobab trees."

Chuckles came from the Chiefs.

"Come," I said. "See this thing. Feel it."

## Don't Hinder Children

(Continued from page 7)

6). Notice the terrible warning Jesus gives in verses 6 to 8. If you cause a little child who has trusted in Christ to stumble and doubt, cause him to postpone baptism and church membership, then you have committed a terrible sin for which you will suffer. Parents should be particularly careful not to commit this sin. My dear father hindered me from joining a church when I was converted at about nine years of age. He rather lightly cast doubt on my conversion, supposing I was not really saved.

There is Bible evidence that the Prophet Samuel must have been converted very, very young (I Sam. 3:15). From a child Timothy knew the Scriptures which made him wise unto salvation (II Tim. 3:15). Remember that this little child here with Jesus was a Christian, having believed in Christ (vs. 6).

### Physical Bodies to Go to Hell

Speaking of offenses or causing people to stumble or sin led Jesus to give verses 7 to 9. Older people may cause a child to stumble at the point of salvation and not to be saved. So sin may cause some reader to miss the way of salvation and go to a Hell of everlasting fire (vss. 8, 9). Men love sin and that is why they reject Christ (John 3:18-21). How desperately important it is that you lose any friend, any job, even a member of your body rather than lose your soul! If any unsaved person sees this lesson, I beg you, do not sell your soul to gratify the pleasure of eye, or hand, or foot, and so enter into everlasting fire.

Notice that Jesus teaches here that people with *physical bodies* will go to Hell. At present only the souls go to Hell while the bodies of unsaved people decay in the graves. Even now spirits in Hell have all the feeling and senses of the body, as you see in the case of the rich man who *saw, thirsted, felt the flames, heard, remembered, spoke* (Luke 16:19-31). But at the resurrection of the unsaved dead, death and Hell will

deliver up both dead bodies and spirits, and they will come forth to be judged (Rev. 20:12-15). With literal, physical bodies they will appear before Christ, when literal knees will bow and literal tongues will confess (Rom. 14:11; Phil. 2:10, 11); then both soul and body will descend into Hell. Jesus expressly warns us of this in Matthew 10:28. Before that judgment, two men, "the beast" or Antichrist, and his false prophet will be cast alive into Hell (Rev. 19:20). Any honest interpretation of Matthew 18:8, 9 must accept it that Jesus taught a Hell of literal, physical fire for literal, physical, human bodies. It is dangerous and wicked to explain away the plain words of the Saviour.

### Guardian Angels

Guardian angels look after little children (vs. 10). Is that only taught of saved little children or is it also taught of unaccountable infants and unsaved children? We suppose it is taught of all, but we do not know. Thank God for this teaching of guardian angels. Every Christian is guarded by angels (Ps. 34:7). See especially how many angels guarded God's prophet, Elisha (II Kings 6:13-17). There are millions of angels (Rev. 5:11). Part of their business is caring for men, particularly ministering to the "heirs of salvation" (Heb. 1:14). We suppose that guardian angels are intended principally to care for saved people, though in His great mercy God may have them to protect unsaved people much of the time, just as His Spirit pleads long with unsaved people. The angels ascend and descend, evidently guarding and working on earth and reporting in Heaven (Gen. 28:12).

*(The above is taken from the large commentary on the Gospel according to Matthew, 504 pages, called THE KING OF THE JEWS, by Editor John R. Rice. It is a verse-by-verse commentary in simple language, with thousands of references to other Scriptures, helps at hard places. Invaluable for teachers and preachers. Price, \$4.50 at your book dealers, or add 25c for postage and packing charges and order from Sword of the Lord Publishers, 214 West Wesley, Wheaton, Illinois.)*

They crowded round. One of them said:

"Bwana, how can you tell if it is too tight?"

I pointed to the exposed toenails. "Should the color beneath the window of his nail change from pink to blue, then we know it is too tight. Should the toes swell or become very cold, then I would cut the plaster with this knife."

I showed the strip of rubber running the length of the plaster.

ordinary lives, and behold, the C.M.S., with its hospitals and its schools, brings us this message of building our lives and not only our houses, on the proper foundations, and God says there is only one Foundation and that is His Son. He is living. It is He that guides the Bwana. It is He to whom we pray. It is He that has changed many men in your own villages. Think of these things, great ones, as you see the work



"And if the knife should slip, I would not cut the small boy, but only this."

"Yah!" said Mazengo, "he thinks of everything."

There were smiles from the staff.

"Behold," I said, "it is our work to do things properly with as little pain as possible. That is the way of wisdom, and the way to save life."

The old African pastor now spoke.

"This hospital is not only a place of man's wisdom. But we follow the wisdom of God. None of you would build his house on the sand beside the river bed."

There was a general shaking of heads.

"Kah!" said Mazengo. "When the rains came his house would be washed away. When the winds come, behold, the ground would be blown away from beneath the house and it would fall."

"Truly," said the old African clergyman. "This is a picture that Jesus drew. He says that we should follow wisdom and build on firm ground. We do this in our

ordinary lives, and of the Bwana and of the hospital."

Two of the visiting Sub-Chiefs were whispering. I just caught their words, "Kah, does all this work, or is it just words?"

Coming in through the gate at that moment, kicking the hospital football, was Mbili. He was sixty pounds of solid proof, I thought, but I wasn't going to draw attention to him yet.

Moving to the corner of the wide, shady veranda, I stood on a three-legged stool.

"Come," I invited them, "and we will have the speeches and the shawi'" (the discussion).

The Commissioner gave a striking speech. Mazengo replied, and Chief after Chief spoke with enthusiasm. Our morning's demonstration had been a very successful opening to our Chiefs' Show.

*(Reprinted by permission of the author from the book, JUNGLE DOCTOR ATTACKS WITCHCRAFT, published in the U. S. by Wm. B. Eerdmans Publishing Co. Price, \$1.50, plus 15c postage and handling. Order from Sword of the Lord, 214 W. Wesley Street, Wheaton, Illinois.)*

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## A Verse that Brought Peace

(Continued from page 1)

ily, I say unto you, He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

Then he said, "Do you believe it?"

I said, "Yes."

"Do you receive Him?"

I said, "Yes."

"Well," he said, "are you a Christian?"

I just started to say over again that sometimes I was afraid I was not, when the only time in all the years I knew him, and loved him, he was sharp with me. He turned on me with his eyes flashing and said, "See here, whom are you doubting?"

Then I saw it for the first time, that when I was afraid I was not a Christian I was doubting God's Word. I read it again with my eyes overflowing with tears.

Since that day I have had many sorrows and many joys, but never have I doubted for a moment that I was a Christian, because God said it.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

—John 5:24.

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